

The Christian Sun.

In Essentials—Unity, in Non-Resistance—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

An Appeal to Parents.—Down at the Press Association at Wrightsville Beach week before last there was a man who dared to speak to the supposedly indifferent quill-drivers from the depths of his great heart. He was talking on his favorite theme, "The Boy." And, brother, believe me, it was an utterance. Put it down now that all the great sermons are not preached from the pulpit. J. P. Cook, a layman, a business man, a manufacturer, evermore delivered a truly great sermon to the North Carolina editors in this year of grace A. D. 1910, June 9th thereof. Because Bro. Cook is a layman and not accustomed to the platform, a nervousness that he could not conquer shook and twitched his manly frame, but, in very truth, that same nervousness served only to mellow and make more tender and more appealing a voice already tremulous with deep emotion, burdened in fact with a great heart's message. Cook is at the head of the Jackson Training School at Concord, our North Carolina Reformatory for youthful criminals, if you wish to know, and he was speaking of the causes that filled institutions like his. "During the past year," the speaker declared, "I have kept a record of thirty-one towns I have visited and whose principal streets I have traversed between the hours of eleven and twelve at night. By actual count I have found on these streets at this late hour from eight to fifty-two boys under sixteen years of age. What can the parents in our towns be thinking of to let their boys of twelve and fourteen years old be found on the streets, with no errand on earth to carry them there, away in the deep hours of the night? Of the boys in the Jackson Training School, nineteen-twentieths are from the towns, although the towns represent only eighteen per cent. of the State's population."

"Brethren of the press," the speaker continued, in pathetic and eloquent preacher-manner, "I am not a pessimist—I am an optimist. I have only brought you a message from the life I have come in contact with and studied for two years. We have sixty boys: had the room been available we would now have

near three hundred—and these boys are with us because the agencies of parental function have not done full duty." The speaker declared that parents were derelict in their duty of exercising parental authority, often losing all control of the child, and left him to do as he pleased, ere he was twelve years old. "The greatest agencies for the proper rearing of children are the home and parental discipline." And this discipline is sadly lacking in very many instances. Hence the youthful criminal. Hence the mother's broken heart over her wayward boy. Hence the three hundred applications for admittance of bad and unmanageable boys to the Jackson Training School.

Bro. Cook, as he is doing, gratis, and, we understand, at actual personal expense, a great work for the wayward and the erring, did in public speech make a mighty appeal to the brethren of the press to help in the great work of putting the blame of the fallen child upon the ones who deserve the blame, and who alone can correct the evil, namely, the over-indulgent, the careless, the unconcerned, **parents of the child**, the ones who have the child in charge ere he has fallen, and the ones who alone have it within their power to keep the child from falling.

Fraud and Finance.—Col. Wade Harris of the esteemed Charlotte Chronicle was much wrought up recently that the "dear people" had been duped and fleeced to the extent of a few million in good coin, by certain Wireless Telegraph operators who have come to grief, after salting down \$45,000,000 or so. There were patents valued at \$20,233. By two strokes of the pen, prefixing two 5's, the value had been converted into \$5,520,233. On examination of the auditor the actual value of stock per share was worth \$.004. These shares had been sold for amounts ranging from \$10 to \$50. One of the partners had laid aside \$15,000,000 in profits, and "the other two had fared about as well."

Col. Harris, it will do no good to tell the people such. It only whets their appetite. The folks love to be fleeced. If they cannot be humbugged by one sort of gold brick or land grabbing scheme they will hunt up another. They just must be

duped. That is all there is to it. There is something in human nature that makes a man want something for nothing, and as long as that element remains fixed deep in our human system, people are going to keep on being fleeced, duped, humbugged. Another "graft" next week will be as great as this. But it makes no difference.

Seven-Day Workers.—Those of us who live in our quiet country places—the best and happiest places on earth to live—and quit work Saturday noon till Monday morning—little reckon how very many of our countrymen toil away not only six, but seven full days of the week. A committee of investigation recently reported that in the city of New York alone an aggregate of more than 300,000 employees worked all day Sundays, as on other days, seven straight days to the week in fact. This finding was reported of places where employees were compelled to work seven full days in the week: 3,726 restaurants, 290 hotels, 1,905 drug stores, 712 florists' shops, 2,550 cigar stores, 1,600 news stands, 2,000 delicatessen stores, 1,726 confectionery shops, 2,500 bakeries, 100 garages, 1,037 livery stables, the employees numbering 300,000. This says nothing as to public service corporation employees, such as street car, steam boat and railway men.

If in some wise, one day in seven could be arranged for rest for these men there would be a great saving in health, hope and property values. The appointment of one day in seven for rest was a matter of economy, no less than a matter of morals and religion. This human machinery must needs stop and rest some.

—H. E. C. Bryant, better known as "Red Buck," the Washington correspondent of the Charlotte Observer leaves that paper July 1 to become editor of a leading daily paper in Missouri, Montana. Bryant is one of the best newspaper men in the South and we join the Observer in the loss it sustains in his going away. This is a distinct loss to North Carolina journalism. Red Buck is certainly a fine fellow personally, as well as professionally, and Montana wins a prize. Here is wishing him the success that undoubtedly awaits him in the far west.

FROM THE FIELD.

Haw River.

The first Sunday was quite rainy, but the congregations at Haw River church were good.

Four members were received into the fellowship of the church, all grown people, two sisters, one brother and a brother-in-law. It was an interesting occasion. We look for much from the four members received. The Sunday school is the best this year that it has ever been. It is a great pleasure to preach to a church so kind and easy to please as Haw River.

Christian Light.

The second Sunday was a rainy day at Christian Light, but it did not keep the people at home. We had a good service. The Church, Sunday school, and community are preparing for a Children's Day second Sunday in July. It is always a pleasure to go to this church; for you always find a loyal, kind and appreciative people.

W. G. Clements.

Morrisville, N. C.

Bethel.

Our church at this place is moving along nicely. We have a good Sunday school. Our congregation is good. We expect to hold our protracted meeting beginning on 5th Sunday in July. Pray for us that God may give us a good meeting.

Christian Chapel.

Our church here is in a good working condition. We have a good Sunday school. The music is good at this place. We expect to hold our protracted meeting week following second Sunday in August. Pray that God may give us a good meeting.

New Hill.

Here we have a working little congregation. The Lord has blessed us wonderfully this year. We have covered our house and have got it about ceiled. This church never was completed, but we have it nearly so now. We expect to hold our children's day services on 4th Sunday in June. We hope to have a nice time. We expect to have our beloved Brother W. P. Lawrence with us to give us a speech on the occasion.

Pleasant Ridge Church.

Here we are moving very nicely. Have a good Sunday school. Expect to hold our Children's Day services on 3rd Sunday in June. Pray that we may have a good time and that the Lord may bless us.

J. S. Carden.

Durham, N. C.

Virgilina.

The fifth Sunday in May was our annual memorial day at Virgilina. The church (Union Christian) now in the town of Virgilina, was formerly about one mile west of town. There an acre of land is owned by the church and the cemetery kept up. By the side of the cemetery is a beautiful oak grove, and in this grove the annual exercises are held. Crowds are always large, but this year the number far exceeded that of any former occasion.

The ladies of the church had prepared a nice program for the morning service. Dr. W. S. Long, of Graham, was present and delivered the address. Dr. Long began life in this community as a teacher some fifty years ago. Many were present whom he had taught. Then, too, Dr. Long has visited the community at intervals and is known to both the older and younger people. His address was a gem. Dinner was in abundance. The Cemetery had been put in excellent condition and friends brought flowers in abundance to decorate the large number of graves.

In the afternoon, the Woodmen of the World unveiled to the memory of Sovereign Wille O. Wilkins a very handsome monument. Besides the Virgilina camp, there were representatives from a number of other camps. The unveiling exercises were exceedingly impressive and the address by State Manager Lathan was a very scholarly one.

This annual memorial day seems yearly to create a greater interest in this community. It calls back many helpful experiences of the past. It brings the community nearer together in a spirit of unity and is of great advantage to the church.

C. E. Newman.

The second annual session of the Ga. and Ala. Christian S. S. Convention was held at La Grange, Ga., May 14th and 15th, 1910. The Convention was called to order by Rev. H. W. Elder, vice president of last session.

Officers elected for this session were: M. J. Halman, Pres., T. W. Gray, Vice Pres., L. A. McLeard, Secty., Miss Annie B. McClain, Treas. The welcome address by Rev. B. F. Young was very cordial and interesting. The songs by Prof. Jno. Haynes and class were very uplifting, as well as the lectures by Rev. H. W. Elder, Rev. E. M. Carter, Rev. T. W. Gray, and Bros. J. F. Tidwell, W. D. Pipper, and others. Miss Effie Isley gave a very interesting and touching history of the Christian Orphanage at Elon College, and its needs. At the close of her talk an offering of \$15.00 was made for the Orphanage. Every session of this Convention was largely attended by peo-

ple of all denominations of this community and much interest was manifested. One of the leading subjects of the Convention was, Teacher Training, and What it Should Be, which was ably discussed by Bros. E. C. Short and J. F. Tidwell. Another interesting subject was that of Personal Work and Soul Winning, on which Bro. W. W. Haygood made an excellent talk. Many other good S. S. subjects were ably discussed by the different representatives.

We earnestly pray that all of the S. S.'s of the Ga. and Ala. Conference will take a greater interest in the S. S. Convention, so that the one to be held at Rose Hill church at Columbus, Ga., the second fifth Sunday in 1911 will be the best of the three.

M. J. Halman.

Wadley, Alabama.

I am serving as best I can New Hope and Antioch.

The work at these two points is doing very well. We have had a good Sunday school at each one of these churches through the winter, and they seem to be in good condition for the summer. I have arranged with Rev. G. O. Lankford to assist me in revival at Antioch and Rev. H. W. Elder has agreed to help me at New Hope. I am expecting good meetings at both these churches.

We are expecting to have our missionary meetings in our Conference during the month of June. I am proud to say that we are making some progress along missionary lines in our territory. We held the best missionary meeting at Mt. Zion that it has ever been my privilege to attend, and great good must be the result. Let us not grow weary in well doing, though we have to move slowly in the work. God will surely bring victory.

I am giving one half of my time to home mission work in the Ala. Conference. I desire to say for the satisfaction of those interested, that there are great opportunities opening up before us. It is true the responsibility is very great, too much for any one man to carry successfully.

Oh, if our people could only realize how anxiously the world is waiting for our principles, surely we would double our diligence in our Lord's work. I have visited and preached at quite a number of our churches during the winter, and I have kept up a regular appointment at Wadley, Ala.

We are arranging to organize our work here next second Sunday, unless our people think best to defer the matter to a later date. I have preached twice at Linville, Ala. Here we held a very fine service embracing the first Sunday in

—Get right with God.

May and Sunday night. The only thing in our way at Linville is the fact that we have no place to hold services. The Baptist and Methodist people hold services every Sunday. The good Methodist brethren kindly gave us the use of their church the first Sunday and Sunday night in May. We have very good prospects at Linville for our church. We are trying to arrange for a few days' services there in the summer.

The first Saturday night and Sunday in June I preached at Midway, in Clay Co., four miles east of Hollins, Ala. Here we held two very impressive services. This is a fine community and most excellent people. I have never had better order and have never seen people more eager to continue the appointment, I shall go back there in the near future.

I am contemplating a visit to Chilton Co. in a very short time. That country presents a fine opening to our church. Bro. Lett seems encouraged at the prospective visit. I shall also look after the work at Tallassee, Ala., just as soon as an opportunity presents itself. Brethren, "lift up your eyes and look on the fields that are white already to harvest." Pray for me.

G. D. Hunt.

Berea (Nansemond).

Second Sunday in June was Children's Day at Berea (Nansemond). Miss Regina Williamson trained the children for the occasion. She was ably assisted by Mrs. W. J. Lee, J. W. Darden, R. B. Odom, and others. The church was very prettily decorated. The children executed their part of the program in a very pleasant and entertaining way. After a short address by the pastor the annual offering for Missions was made, which amounted to \$200. This amount covers all Conference assessments in full. Everybody seemed to enjoy making the offering. This church is one of the leading missionary churches, and it is always a pleasure to raise our assessments. We are grateful for such a glad good day. We shall look back to Children's Day with a glad heart and pleasant memory.

I. W. Johnson.

New Hope.

The work at this church is somewhat encouraging. This church has a regular weekly prayer meeting and has been going on ever since last July. There are visible results to be seen here now from the meeting held here last September, and I believe the work begun then is taking on deeper proportion. They have laid their plans for a ten days' meeting in September, to begin Thursday before the fourth Sunday. There was a band of brethren at my last appointment who

covenanted together to pray daily for a great revival, an old time revival. We want victory here. We are expecting to see the hand of the Lord in power. We have a very good Sunday school here with Brother J. B. King Superintendent.

Moore Union.

Our congregations are good at this point. They have the best Sunday school here that they have had for many years with brother W. C. Dickens Superintendent. We have had our Laymen's Missionary Movement meeting here. After we had delivered our message, brother George Moore, a layman of the Baptist Church, made a good, earnest talk, after which many pledged to give better service hereafter. There is a lack of harmony in the two above mentioned churches. Pray with us that they may become harmonized.

Grace Chapel.

Here we have a splendid Sunday school with brother Spivey Superintendent, and a regular weekly prayer meeting. Our congregations are very good at this point. We had planned for a Laymen's Missionary Movement meeting for the second Sunday in May, but we had such a heavy rain fall that we were defeated. We were expecting Prof. W. P. Lawrence with us then. This church is enjoying peace.

Clinton.

This is a mission point. Our congregations are good here.

Round Top.

This is also a mission point. Here we have a good Sunday school with Register Dorsett Superintendent. God bless the above mentioned congregations with a glorious revival. P. T. Klapp.

Moneure, N. C., R. F. D. 2.

Columbus, Ga., Letter.

It was my happy privilege to attend the "Mission Rally" at Mt. Zion, near Roanoke, Ala., the 28th and 29th of last month. The meeting was given the right name, for it was indeed a rally for Missions. I have been present at many meetings that were more largely attended than this, but never one in which there was more zeal for the mission cause. The program could have been made better only by being made longer, and to have lengthened the program would have necessitated more time, for those two days were crowded with missionary prayers, songs, and speeches. This was time most pleasantly and profitably spent. The music was inspiring, the prayers spirit-filled and the addresses instructive, comprehensive and uplifting. The information and inspiration gathered in that meeting will tell out for good in future years.

The revival services at Waverly Terrace came to a close last Thursday night. Visible results were not large, there being only three accessions to the church. I am informed, however, that others will join later. The Sunday school was larger last Sunday than usual. Bro. Elder left Friday for Enigma, where he preaches the first Sunday in each month.

Rev. J. H. Milam spent Sunday night in the city en route from Red Hill where he preaches on the first Sunday. He informs me that this church is prospering nicely. When Bro. Milam took charge, the church had no Sunday school, but such is not the case at present. Since the organization of the S. S., new life has been instilled in the church. This is only another evidence of the good fruits of Sunday school.

Bro. W. T. Beggs was called last Sunday to the bedside of his brother-in-law who is critically ill, in Sylacauga, Ala. He returned Monday.

The eight-months-old baby of Bro. J. L. Cox is dangerously ill with pneumonia. While the physician says its condition is more hopeful, it has not yet crossed the danger line.

The condition of Bro. C. B. Terrell is no better. In fact he seems to grow gradually weaker. While conscious of the fact that his life is hanging on a brittle thread, he seems resigned to the Father's will and says that he is ready to answer the summons from beyond the river.

G. O. Lankford.

The Sunday School Conventions.

In The Sun of June 8th, I notice a reference to the fact that the name of our Sunday School Conventions has been changed to the Young People's Convention. That may be true in some cases, but it is not true of the Eastern Virginia Sunday School Convention. No outside organization has the power to change the name of the Convention, as that is provided for by the Constitution. I am in hearty sympathy with the purpose and work of the Young People's Convention, but I am not yet ready to agree to change the name of our Sunday School Convention. I have been trying to teach my people that the Sunday school is not exclusively for the Young people. On this account I am not willing to exclude the older people in naming the Convention. For my part I prefer sticking to the name Sunday school Convention. This name is broader than the other, means more for us, and will serve a better end. Better stick to the old name.

I. W. Johnson.

—Mrs. Russell Sage has given \$5,000 to the Audubon Society in the South.

NOTES AND PERSONALS.

—A magnificent statue of Thomas Jefferson, done by Sir Moses Ezekiel, was unveiled at the University of Virginia June 15. President Alderman's speech of acceptance was a gem—of course.

—We note with extreme satisfaction that Rev. B. F. Black who has been doing Y. M. C. A. work in Memphis, Tenn. several years is to return to Suffolk, Va., to take charge of the Y. M. C. A. work in that city. Besides being especially adapted by nature and rearing to do such work, Bro. Black has had valuable training in actual experience which should peculiarly fit him for the Suffolk work. In returning to Suffolk he comes back to his own and here is wishing him and the good work all success.

—We learn that Rev. C. E. Newman will retire from the work at Henderson N. C. at the end of the present conference year. This will leave a vacancy in the pastorate of Henderson, Liberty and Fullers churches, one of the most important pastorates in the Eastern N. C. Conference. We sincerely trust that a good man will be secured for the field, as Henderson is a new and very promising work and Liberty near by is one of our oldest and best country churches. Fullers though small in membership is also a live and active church. We have not learned as to Bro. Newman's plans. He is one of our best preachers and most beloved pastors, and the field that secures his services may count itself fortunate and happy indeed. Bro. Newman's address is Henderson, N. C.

—In a few weeks, probably about the first of July, our brother, Rev. J. J. Summerbell, D. D., of Dayton, O., is to sail for Europe, and will represent our people at the Berlin Congress of "Religious Liberals," which assembles in August. We do not know how liberal the members of this Berlin Congress may be, but of this we are certain: our interests are safe in the hands of Dr. Summerbell who stands as firm as the rocks of Gibraltar against all the folly and nonsense of the destructive critics and "higher" skeptics. The A. C. C. through its executive board, had elected J. J. Summerbell, J. B. Weston, A. H. Morrill and G. A. Cenibear as delegates to the fourth Congress of "Religious Liberals" some time ago, if we remember correctly. **We have not heard** whether others than Dr. Summerbell will attend. In that swarm of "higher critics," we trust that Dr. Summerbell will not feel lonesome nor heretical, but it would not surprise us if he did. But this line was written to express the hope that Dr. Summerbell will give through The Sun, from time to time, accounts of his

pilgrimage and the Congress. Heed us diligently, Bro. Summerbell.

REPORT OF THE COMMITTEE ON SCHOOLS AND COLLEGES.

To the S. C. C. at Suffolk, Va., May, 1910.

There has never been a time in our nation's history when the need of the denominational College was so great and the attacks upon it so constant and insidious. The determination of the directors of the Carnegie Foundation to exclude denominational Colleges from participation in its benefits of the pensions to teachers, forbodes both a menace and a promise—a menace if the denominational College cannot increase its income to the point where it can retire its own professors and a promise of larger usefulness and power if it can reach this point of financial prestige. Money cannot make a College, but a good College can become a better one by the wise use of money in its administration.

We point with increasing pride to the increasing excellency of the work done at Elon College. Its diploma is now recognized by the leading Universities of the land as the equivalent of their undergraduate degrees, and its graduates are admitted to their graduate and professional schools without examination as candidates for degrees. We reaffirm our allegiance to the College and pledge it our heartiest support in all its forward movements. We feel that the upbuilding of Elon College is inseparably related to the further growth and development of the Church.

We call upon our people to give the College a better support in patronage, in financial matters, and in moral backing. It will not be sufficient to say kind words about the institution, nor do we think our people should stop with compliments and gifts. We hope they will give it as well as their fullest patronage, which it certainly deserves and of which it has proven itself worthy.

As is well known, a movement is now on foot to raise a special endowment fund of \$50,000. The plan to raise this amount was submitted to the Trustees last June and met their approval. Briefly stated it is to secure pledges, payable in five annual installments, ranging from \$1000 to \$25 each. President Moffitt on this basis has now secured pledges to the amount of \$15,000, and the first installment of most of them has been paid. Continued sickness in his home and personal indisposition and general physical debility have prevented him from doing as much as his hope had led him to expect to accomplish by this time.

We feel that the time is now ripe for a general canvass in all our churches for

this endowment proposition. We realize that no one man in a short time can personally make this canvass, and we must have the pledges in hand in a short time, to meet the bonds issued for the erection of the West Dormitory, and the Power Plant and the installation of Heat-Light and Water in all the College buildings. Therefore, we desire the approval of the Convention for the following plan: Between now and January 1, 1911, we wish each pastor of each Church to present the claims of this fund vigorously in person to his congregaiton on a duly advertised "Elon College Rally Day," on which occasion he will be assisted by an extra speaker to be provided by the president of the College, for which service as speakers we call for two hundred volunteers. The plan also includes a follow-up campaign during the following week in each congregation, to the end that every member shall be given the opportunity to contribute to this worthy cause. In this way a sister College in North Carolina has raised already \$185,000 of a proposed \$225,000 endowment. By working this plan in earnest, assiduous, prayerful cooperation each with all, we can raise the \$35,000 of the proposed endowment yet to be provided for by January 1, 1911, and this is the only way in which we can raise it. The cause is a worthy one, we feel, and we call upon our people for their most hearty cooperation in the successful prosecution of this matter so vital to the continued welfare and development of our institution of higher learning.

The College water supply is insufficient and unsatisfactory. Between now and September 1st a deep well or other efficient water supply must be provided. We request the Convention to recommend to the Trustees in their annual meeting in June, to take the necessary steps to remedy this matter.

There has been a slight falling-off in attendance on the College this year, chiefly in Eastern Virginia. The exact figures are: for 1908-09, 210; for 1909-10, 189, a loss of 27. By subtracting from this decrease the 7 pupils who are enrolled in the Teachers' Course offered for the first time this year, we get the net decrease of 20 for this year under the total for last year.

We rejoice in the success that attends our denominational schools in all parts of our Church, North and South, East and West. We hope that the institution provided by our Georgia and Alabama Conferences will grow rapidly and receive the loyal support of all its constituency.

Owing to the continued illness of President Moffitt the financial and other sta-

tistical items, usually embodied in our report, must necessarily be omitted.

All of what is respectfully submitted,

E. L. Moffitt,

E. E. Holland,

J. F. West,

J. U. Newman,

W. S. Long,

Committee.

INVITATION TO RETURN TO THE LORD.

The soul that rebels against the Lord and is torn by sinful and shameful indulgencies, lies bleeding and needs healing. He will bind up all who have been pierced by the arrows of sin. While wandering away in the paths of vice, good resolutions are made like this one used in the sixth chapter of Hosea, where he said: Come and let us return unto the Lord, for he hath torn, and he will heal. You wanted, from a sense of duty, to return unto Him while precious hope of your acceptance and deliverance was cherished. Still great hope is entertained for the diseased and suffering ones, if they live temperately and prudently and try faithfully to get well.

What a fine thing to be well and strong—then life goes so smoothly on, and you glide along the beautiful way with a cheerful heart and a quick and bounding step. But what a sad, depressing thing to be sick most of the time! Unless right living is practiced no one will be as healthy as he ought to be. When advised to take care of yourself it is timely and very profitable advice, and causes one to think more about it than he did before. It pays to take time to get well and keep so. Attention to little things, regularity in a neat, well prepared toilet is a very important consideration, and will produce very profitable and lasting results upon those who give it thoughtful and careful consideration.

Many know, and every one ought to know, the moral advantages of physical power. So many advantages in being strong, very many disadvantages in being weak. Physical power is greatly needed today, because so many demands are waiting for it. The power of endurance is a splendid equipment for the burdens and responsibilities which must be met, considered and properly managed, and when capable of doing work, how pleasant it is, and what a great blessing to have the ability! The great difference, then, between being strong and weak is clearly seen, and has been fully experienced. Moral advantages are many where strength abounds, and a higher standard of religion and Christian experience may be attained by it. Phys-

ical and spiritual strength will wonderfully help the weakness of the flesh by giving tone and character to human nature.

In the vision of Isaiah which he saw concerning Judah and Jerusalem he said: From the soul of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores. Sin has polluted and diseased the whole system, but the divine remedy can heal and cure. Sin in so many ways has torn the heart—has impaired health and weakened strength; but each one can find comfort in the assurance that the great Healer can give relief—can bind up, restore, and save.

All healing comes from within—a wound or cut commences to heal down where the cut ended. So must the soul, the life, the inner man, which has been wounded by sin, begin to heal within, by the influence of the Divine Spirit, before the outward man can be seen to improve in his deportment. Many profess to be cured by divine healing—by the work of the Holy Spirit—and perhaps they think they are, but their outward conduct, their lives, do not prove or show it. The outward symptoms indicate that the internal disease has not been cured—that it is still raging and growing worse continually. You must be cured by internal healing.

Recently I met a young man whom I had known for several years, but had not seen for some time. He only had one hand, and when asked the cause of the missing hand, answered by saying: "I received a scratch on one of my fingers, and in a short time it healed up on the outside, when I thought it was perfectly well, but in a few days it began to inflame until blood-poisoning took place. It had not healed inside, and then the next best thing was to have it taken off. This was done and my life was saved."

In a like manner many who professed to be healed from sin left the impression that they had been—but the poisoned soul did not have enough of the healing lotion of salvation, and it began again to rage from the bad effects of sin, until spiritual death was feared all the time.

To keep the blood pure is very necessary to have good health. It might be asked, How or what must I do to purify the blood and keep it in a good condition? Several answers might be given to this question. And that will depend, too, somewhat upon the habits of the individual, but how to eat, when to eat, and what to eat is a good suggestion with which to begin, and if it is faithfully followed—other things being right-

ly observed, it will lay the foundation upon which to build and maintain good health. No better way than this. It is the prime consideration. To be convinced, try it for a time and notice carefully the results. Keep the heart pure, for out of it are the issues of life, and there will be no danger of spiritual disease and death. Begin from this very moment to purify the heart which is the fountain of life, and see if the flower of a new life does make you more manly and a better Christian.

Everything must have regular attention if good results are expected. The reason better and greater success has not come to us is, because we have not been regular and persistent in working at what we undertook to do. You have only to reflect a moment, look about you, and see that it is true. The same work has to be done over and over to keep what you are working at in good condition. You must eat every day and attend to natural duties, so as to keep yourself in a good, neat, healthy and attractive condition. You do not need to be—you do not desire to be—repulsive, but you desire to be refined and attractive. Without these necessary accomplishments you do not, and you can not, feel so good.

You may say that these are commonplace thoughts, and anybody can think them and do them without having them repeated so often, all which is true, but why do you not think them over and practice them? It is true this day has many great ones, splendid critics, full of originality and brightness, who do not have to think and repeat the sayings of the commonality. They scale the heights of intellect, and soar away beyond the reach of the common people. If the conceptions are lofty, and the reasoning profound, they ought to be illustrated and explained with such natural simplicity as will enlighten and help the common people. For you know, the common people heard Jesus gladly when He taught them. Gladly? Yes, how gladly they received the plain, earnest message which brought peace and relief to them!

Many who have tried the ways of sin find by an early experience that these ways do not give the lasting pleasure they expected. Far away down the broad way they have gone until tired, fatigued and worn out with such a life of wandering from God, holiness and happiness, they resolve to return unto the Lord for peace, rest and permanent joy. With a dissatisfied look, weary footsteps, and a sore heart they return to the fountain of youth for eternal life,

(Continued on page thirteen.)

WHY WE BELIEVE THE BIBLE.**Why Every Believer in Christ Should Join the Church.**

By Amos R. Wells.

What does Christ expect of those that believe in Him?

That they will confess His name before men. One of the most solemn of Christ's utterances is: "Every one who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in heaven" (Matt. 10:32, 33).

What if a non-confessor should say, "Though I am not confessing Christ, at least I am not denying Him"?

Such a man would be deluding himself. Christ considers a failure to confess Him as equivalent to a denial of Him; as He Himself said, "He that is not with me is against me" (Matt. 12:30). In time of war, whoever refuses open allegiance to his country is rightly counted among her enemies; and the world is the scene of a gigantic war between Christ and the forces of evil. Even in time of peace, those that withhold their votes from a party virtually vote against it. Look around you at the men who are not openly confessing Christ; do not you, and all others, regard them as denying Christ?

What is meant by "confessing Christ"?

Two things: (1) a definite, public statement of faith in Christ as your Savior and Lord and a promise to serve Him; (2) a life of trusting, glad, and faithful obedience to Christ's commands. These involve joining some branch of Christ's church.

Why do these involve joining the church? Cannot one be a confessing Christian outside the church?

It is hard to see how one could. Will he call together a town meeting to hear his statement of belief in Christ and promise to serve Him. Will he print the statement in the town paper? What more simple and natural and effective way of confessing Christ before men could one devise for himself than the way already devised, for quiet, modest, humble statement made at one of the regular assemblies of Christian believers? As a matter of fact, do those that talk about the possibility of being a Christian outside the church ever make a public confession of allegiance to Christ?

And as to second half of the Christian confession, the steady service of Christ, our Lord showed in all his life and activity that He wishes His followers to live and work in close cooperation.

What could an out-of-the-church Christian devise to take the place of the church prayer meeting, the Sunday school, the Sunday worship, the young people's societies, the offerings, the church committees with their many activities, the mission boards, the hundreds of blessed outgrowths of the corporate life of the church and denomination? If he joins in these activities, he is meanly taking advantage of the church after all, though he will not support it by his membership and by sharing the responsibilities of its conduct. If he remains isolated, his solitary service is lame and ineffective at every point.

What if there are points in the church creed that you do not understand?

Make sure that those points are in the church creed. Most creeds are exceedingly simple, and the points that puzzle you are very likely in the theology taught in the divinity schools rather than in the brief statement made by those that join the church.

If, however, there is such a knotty point in the creed of the church of your choice, set yourself at work to untangle the knot. Get the best help you can. Your minister will be glad to throw light on the question; so will many other wise men. Pray over it. Read helpful books. Above all, read your Bible. You will not long remain in doubt, if you set about your study with all your heart.

What if one objects to some feature of a church creed?

If, after study of a creed, you feel that you understand it but still disagree with some important point in it, state your disagreement frankly to the pastor, and, if he thinks wise, to the church examining committee. They may assure you that your objections do not constitute a valid reason for your remaining out of the church, and may be willing so to arrange the reception service (by vote of the church) that you can join without doing violence to your conscience in the least. If this is not feasible, there are many other denominations, so many that every one can find a church embodying his beliefs.

What if one feels that one is not good enough to join the church?

That is the most absurd and deceptive of pleas! Every one knows, or ought to know, that Christ's church is made up of those that confess themselves to be sinners, meek and helpless, needing at every step the companionship of their Teacher, the aid of their Comforter, the merciful pardon of their Savior. It is those that remain out of the church that virtually say: "We are strong enough not to need a Savior. We are good enough to stand alone." We are good

able to live rightly without the inspiration and fellowship of a church."

What if one is afraid of becoming a discredit to the church?

If the church and Christ are ready to take that risk, that is their affair, and not yours! Our Lord accepted Peter among the twelve though He knew that Peter would deny Him, because He knew that Peter had rock-material in him. You may be a poor Republican, but you join the Republican party. You may not pass in your examinations, but you enter college. You may not make the best of husbands or wives, but you get married. In every relation of life you perceive that the only possible progress is made by accepting alliances with the honest purpose to be true to them, even though there is an attendant possibility of failure. Is not this the sensible course with regard to the church?

What if one looks at the poor characters of some church-members, and says that he does not wish to be classed with such persons, and can certainly be better outside the church than they that are in it?

You are not joining tricky Mr. A. or slanderous Mrs. B. when you join the church: you are joining Christ. If Christ bade His church take care lest in uprooting the tares they uproot also the wheat, and advised that often it is best to let the two grow together till the harvest, that is Christ's affair, and not yours. The persons you dislike might be far worse than they are if they were outside the church; or, it may be the church's duty to cast them out. In any case, you are not mending matters by staying outside the church, merely criticising church members, while all the time you are shirking your own imperative duty.

What if one feels that he is not wanted in the church?

You are wanted by Christ and it is His church! You are probably wronging the church, and mistaking the coldness of a few for the apathy of the whole. However that may be, it has nothing to do with the matter. Joining the church is a solemn transaction that concerns you and your Lord alone. You know that He wants you to confess Him before men. Do not allow the faithlessness of any man or of all men to make you faithless to Christ. One of the reasons why he wants you in His church may well be to create in it a different atmosphere.

What if no one speaks to you about it?

Then speak to some one about it! But as a matter of fact, Some One has spoken to you about it, and the most important One, the only One worth your waiting

for, the great Head of the Church Himself.

What if you feel that you cannot afford to pay your share of the church expenses, and make contributions to the many church organizations and enterprises?

Church membership imposes upon you absolutely no obligation, financial or otherwise, that is not yours just as much outside the church as in it. God, who gave you all you possess, has a right to control the use of it all. You are just as much bound now to pay your share of the expenses attending all good enterprises as you would be if you joined the church. The church will acquaint you with many causes that need your help, and will continually spur your conscience in the matter of giving; but your conscience and your money and your duty will all be in your own hands, just as they are now. What you cannot afford to do is to be untrue to them.

What if one is too timid to join the church?

Do you know what joining the church meant in the early days, and what it still means on many mission fields? Think of the loss of friends and possessions, the sneers and taunts, the imprisonments and tortures, the loneliness and exile, the sickness and death! And you are afraid to meet a dozen sympathizing, friendly, cordial church officers and tell them of your love for Christ; and then afraid to stand up before one or two hundred of your neighbors and friends and in that loving and glad presence simply bow your head in affirmation of the church vows! Is this your return for Christ's agonies upon the cross? Can you not crucify your baseless fears, for His dear sake?

What if you intend to join the church, but wish to wait for someone else?

Do not do it! That person may be waiting for you. At any rate, you are keeping Christ waiting, which is more to be considered than the companionship in this step of any one on earth. Your influence over your friend will count far more for Christ if you are in Christ's church than if you remain out of it. You will also have the help of your fellow church-members in winning your friend, together with the all-powerful aid of the Holy Spirit, who cannot help you until you begin a life of sincere obedience.

What if one intends to join the church at some time, but not just now?

Brother! Sister! This night thy soul may be required of thee! Now is always the only accepted time; now is always the only day of salvation. You will never be readier to hear Christ's voice than today. Every day's delay will harden your heart to His loving appeal. Every

day means twenty-four hours more of duty neglected, twenty-four hours less of privilege enjoyed. With the certainty of death, the possibility that death may be at hand, and the perfect knowledge that your Savior wishes you to confess Him at once, can you afford to put it off a single hour?

What if one is too old, and has put it off too long?

You have not put it off longer than the thief on the cross! You have not put it off longer than the eleventh-hour laborer! And remember that the thief reached Paradise as soon as Christ did, and the eleventh-hour laborer was paid as much as the first-hour laborer. If you are old, there is every reason why you should confess Christ at once: you have all that back time to make up! There is never a "too long" on Christ's side, but there may be on yours. Oh, yield to Christ what remains of your life, and seek to pack it fuller of loving service than a few years ever were packed before!

What if one is young, and feels that there is plenty of time yet?

You do not know that there is plenty of time yet. You do not know that there is a single day. You can easily recall some young companion who also thought that there was plenty of time, but was suddenly summoned to the presence of His neglected Savior. And even if you were sure of a long life, is it not contemptible in the extreme, while Christ has given His life for you and is daily loading you with blessings, to be willing to dedicate to Him only the latter part of your life, only the sere and yellow leaf?

What, after all, is the one decisive reason for joining the church?

That Christ wants you to! You cannot get away from this reason. You may think up dozens of objections, these I have answered and a lot more I have not been able to guess; and my answers may not satisfy you. But every objection is perfectly met by the one great truth that your divine Lord, your living Savior, wants you to confess Him before men and join His working brotherhood of believers. You know that this is true. You know that every day's delay is a grief to His loving heart. You know that if only a tenth part of the arguments in these chapters are true, Jesus Christ is the Son of God, and your only Savior. Will you not at this very moment, while you are reading these words, say to Him in your heart of hearts that you trust Him, you love Him, you place your life in his hands, and will own Him and serve Him before all men and through all ages? God grant it. Amen.—In C. E. World.

OBSERVATIONS BY THE WAY.

I am now travelling in the interest of the College in Eastern Virginia. Eastern Virginia has been the staunch friend of Elon since its foundation and the outlook is that it is going to keep up that relationship. Everywhere these people receive me with welcome hearts and gracious hospitality. Kind words are said of what the College has done, is doing, and is to do. Our brethren (and sisters too) in this conference are deeply interested in the only institution of higher learning we have and may be depended upon to stand by it ever.

I note, however, a considerable change of sentiment, a change resting upon the same philosophy of life and guided by the same motives, yet taking issue in diverse forms when applied to young men and young women. The old notion of training for general usefulness and for life as opposed to living has changed into the notion of getting ready for active work. With young men this means going into business, the trades or the professions. With young ladies it means getting ready to teach, to act as stenographers or similar work. There is impatience to get to work to earn money, to do **something**, no matter what, but **something**.

I am always glad to meet young people who are anxious to do something; there is always hope of them. But I would remind them that they cannot really do their best until they have prepared themselves. A few months at a Business College or a year or two at an Agricultural College or a Normal College may fit a brilliant young person for money making, but this preparation must not be confounded with education. The way of our fathers was a slow way and it has been improved upon in some respects, but in the main it is the only true way to prepare for life. The truly educated man has broad sympathies; he is not limited to one narrow sphere; therefore, qualified to get the most out of life by putting the most into it and destined to leadership. It is only such men and women, men and women whose education is broad and solid, and not narrow and shallow, who can lead and will lead in all that means uplift to man. I would rather have a teacher who had taken a College course than a Normal course and the experience of men is pointing steadily to the same conclusion. I would rather have a clerk who had spent a year or two at College than at a Business School. I would rather have an educated person for any place than one who had merely served an apprenticeship in a shop or school producing only that kind of product. I am glad to find that many thoughtful

(Continued on page sixteen.)

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

SHINING AS THE SUN.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13:43. (Golden text for Sunday, June 26.)

The Bible abounds in striking contrasts and sublime comparisons. The parable of today's lesson affords a striking instance, the climax of which is reached in verses 42 and 43 where the final state of the righteous is set over against the ultimate condition of the wicked. The contrast is so striking here that unless it were a note of sublime hope, it would be cruel and painful. Look at the boldness, the simplicity of it: And they that work iniquity shall be cast "into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." A volume of a thousand pages could not draw the contrast more accurately and more strikingly than that. Workers of iniquity shall be the victims of heat and flame. The righteous shall be the source of light and life and strength.

Until tares and wheat have come to maturity it is very difficult to distinguish them. They grow side by side. The same shower nourishes both; the same sunshine gives strength and color and virility to both. The casual observer does not distinguish, the passer-by does not observe a difference. What of difference there is, in fact, is within, not without, is hidden, and not revealed.

So, very often of the wicked and the righteous in this world. They grow side by side, in the same community, in the same church, some times in the same home. They share the same blessings, enjoy the same protection. To the outside world they seem much alike. But there is a difference. That difference is

within. The heart of the one differs from the other as chalk from cheese, as night from day. In the one the seeds of wickedness have been sown and do now grow. In the other the seeds of righteousness are coming by slow degrees to full fruitage and fruition. In this one day will blossom, to the benefit and blessing of the world, a beautiful soul. This soul, says the Word, is preparing to shine forth as the sun.

It comes to this: Every soul is preparing either to burn or to shine. The soul that is preparing to burn is fit only to be burned. Tares have never benefited. They have only choked and crowded and absorbed and hindered. The righteous shall shine. They have been preparing all these years to shine. Their souls have been making ready for this even in a world of trial, storm, hardship.

FIVE FUNDAMENTALS.

We yet find people who enquire, What does your Christian church teach? What of its doctrine, its creed(?), its principles? What is its place in the world anyway?

For a long time the members of this communion have felt that we offer to the world, if not a basis for organic union, then a sure and safe basis for Christian fellowship, denominational cooperation and a spiritual union. This basis, we claim, is manifest, when the principles are enunciated which together constitute its elemental parts. All members of the Christian church, so far as we have ever learned, are agreed as touching five facts, to wit:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to and exercised by all.

This is the multum in parvo, the matter in a nutshell of what we believe and teach.

As illustrating these "principles," we have not seen a finer exposition than that given by Rev. W. W. Staley, D. D., Suffolk, Va., at the dedicatory services of the Dover, Delaware, Christian Church on Sunday, June 5, and quoted by the State Sentinel of that city to this effect:

"These five principles may be illustrated by the cardinal points of the compass and the Polestar. North, South,

East, West, include all other points on the horizon, and the Polestar is the point from which all other points are reckoned.

The first Principle, "The Lord Jesus Christ is the only Head of the Church," is the Polestar of our system, and the other principles embrace all the doctrines of our theological horizon. It is impossible to give accurate definition of all intermediate points, because many of them change with human progress and passing centuries. But these cardinal points, or principles, are essential in finding either physical or spiritual location, and the Polestar only enables us to find the cardinal points. The chart and compass are useless unless the needle find the star. Fidelity to Christ enables us to locate the great doctrines and our relation to them, and thus we locate ourselves in the spiritual world.

The needle points to the Polestar in spite of fogs and storms; so the heart may be true to Christ in spite of debate and revolution in the church. Exact location may be a matter of discussion, but upon the great cardinal doctrines the church is agreed. Evangelical views are approved by Christendom, and hence we are not in the field for theological disputation or dogmatic creed-statements as standards of belief. We exist under a spiritual relation to Jesus Christ, and under fundamental principles that embrace the horizon of all time. We contend for the unity of the church, the fellowship of believers, the inspired Scriptures, and the individual rights of the soul under loyalty to Jesus Christ. We object to the contentions that have divided the church into sects, and the creeds written by uninspired pens. We build on no fragment of truth, but on the "Rock of Ages." We read no Bible mutilated by "Higher Critics," with more brain than heart. Yet we respect scholarship that recognizes "Divinity" in the vast "Temple of Truth."

We find ourselves surrounded by a horizon that enlarges with every upward step, or sailing on a shoreless ocean with no safe guide except the "Bright and Morning Star."

We are held by a force that attracts our heart, and our mind interprets this Star as our only center on this boundless sphere. We think the questions upon which good men differ, fall within the range of true charity, and that some glint of light falls into every thinking life, and some stream of comfort into every thirsty soul. Spirit and life are more to us than dogma, and charity is more to us than form. The "middle wall of partition" between Jew and Gentile was broken down by Christ, and sectarian walls must yield to this same world-embracing Priest-King. We de-

place rivalry that seeks "her own," and charity that stays "at home."

Theological debate is contention over a bucket of water, while both parties might go in peace with empty vessels to the fountain that rolls from the hill of God. Sect-quarrels and denominational strifes are savage wars over little coins, while mountains of silver and gold lie just beyond the fields of blood. Church-th contend for supremacy in little ST es contend for supremacy in narrow districts, while a perishing world cries for salvation at their hands.

We extend the right hand of fellowship to all who exercise "repentance and faith toward Christ," and who labor, in His name, to save mankind. And yet we cringe before no false pride that boasts of great numbers and wealth, because these are not the credentials of the Church of Jesus Christ. "For as concerning this sect, we know that everywhere it is spoken against," was a declaration of Paul, and it may be so to this day. No matter whether the world flatters or frowns, "as many as are led by the Spirit of God they are the sons of God;" and every church composed of such souls is a part of the body of Christ, so recognized in Heaven, and should be so recognized in earth. Many sermons are preached on "Heavenly Recognition," but it would improve the power of the Pulpit to deliver sermons on "Earthly Recognition."

We boast of no great worldly power, but our strength is in Him who is "mighty to save." Every brooklet or great river that pours its silver stream or mighty torrent from the mountain may represent a small or large denomination-alism; but greater power is attained when they unite and lose their own pride in the great ocean that beats in majesty upon every shore. The church is made up of all and it pulsates with the Divine Heart and will never rest till every ear hears the message of salvation, and every knee bows to the sceptre of love.

This plea is not for organic union, but for Christian fraternity, denominational recognition and cooperation, and a faith that works by love.

—Charlotte seems to have given Asheville and the other North Carolina cities a complete knock-out in the matter of entertaining conventions and assemblies of the busy and the great. Just pick up a Charlotte paper any day, and there are welcome addresses, responses, pictures of President and high officials in plenty. Say what you please, but for staying in the lime light commend us to Charlotte and to Col. Roosevelt. Both are great.

SUFFOLK LETTER.

Adkins Wilson Turner was born in Nansemond County, Virginia, March 20, 1829, and died in Suffolk May 6, 1910.

He married, first, Rebecca Stallings who was the mother of 9 children: John William, Margaret Willie, Mallie Wilson, Isaac Walter, Perry Whitfield, Archibald Adkins, Martha Washington, Charles Watson, and Lizzie Wellons. John, Archibald, and Charles are the only living children. There have been 24 grand children—15 living and 9 dead.

He married a second time Miss Lenora Wright who died in 1897.

After the death of his second wife he moved from the country to Suffolk and resided there with his son, Isaac, till his death in 1903; and since that time with Isaac's widow.

He was commissioner of Revenue for District No. 2 in Nansemond County for 21 years, and was a favorite with the people and the County officials during that period.

He united with Suffolk Christian Church with his first wife, by letter from Cypress Chapel in 1865, and was a member for 45 years though the Church is only 49 years old.

He was a great friend of W. B. Wellons, D. D. who was the founder and first pastor of the Suffolk Church. He was personally acquainted with all the charter members. He loved his Church, her regular services, her institutions, and was regular in attendance till a fall crippled him so that he could not go. He was a member of Wm. H. Jones' Sunday School class and enjoyed his teacher and class.

A vein of humor ran through his being and that made him a congenial companion and a pleasant friend; and no doubt this lengthened and brightened his long life. Devout in spirit he tried to be faithful in his religious life. He served his generation, his county, his church and then went home to rest and reward.

I hear lumbermen talk of original timber, of heart pine; and when I bury an old christian I think that the heart people are passing away. Heart timber requires age, and great character is found in the old. The land marks are passing away; but we should not forget that many young Christians now living will reach four score and make rock characters in the Kingdom of God. It will be a great privilege for the Ministers to tell the history of great souls a hundred years to come. It is also true that when trees are cut from the forest they are converted into houses, ships, bridges, churches, pulpits, and are of more use than while they stand on plain

or mountain; so Christians are of more service to God when taken home.

W. W. Staley.

NOTES AND COMMENT.

—They are also flying some on the other side as well as on this. On June 9 two officers of the French army flew in one aeroplane from Chalons to Paris, a distance of 105 miles, in 176 minutes, without a stop.

—The Senate has passed the Statehood bill, admitting the territories of New Mexico and Arizona as separate States into the Union. It is believed that the House will concur and that our flag will soon add two more stars.

—The government has indicted James A. Patton of Chicago and seven lesser figures in the speculative field charged with conspiracy in restraint of trade under the Sherman anti-trust law. It is claimed that these and others have manipulated the cotton market in restraint of trade.

—We learn with deep regret of the serious illness of Maj. H. A. London, of Pittsboro. In this good commonwealth there is not a finer citizen, a better man, a truer patriot, a more excellent Christian gentleman than Maj. London. He is a true type of the Southern gentleman whose kind is growing all too small in these latter days. Here is sincerely hoping for his speedy recovery.

—We are glad that our Teddy has arrived safely from his hunting trip. The Rough Rider has had the time of his life, and, by the way, he has written some fine articles in the Scribner's Magazine about it. The nation gave him glad welcome at New York last Saturday, and now we all feel better that our only living ex-President is safe at home and in our arms again. Great is our Teddy.

—The chancellor of Oxford University, England, in conferring the degree of Doctor of Civil Law on Theodore Roosevelt recently, when our ex-President delivered the famous Romanes lectures there, used these words in praise of our Teddy:

"Most strenuous of men, most distinguished of citizens today playing a part on the stage of the world, you who have twice administered with purity the first magistracy of the great republic and may perhaps administer it a third time, peer of most august kings, queller of men, destroyers of monsters wherever found, yet most human of mankind, deeming nothing indifferent to you, not even the blackest of the black, I, by my authority and that of the whole university, admit you to the degree of doctor of civil law, honoris causa."

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week\$1,069.64

Dues:

Jessie L. Penny	\$.05
Pauline R. Penny	.05
Blannie Franks	.15
Bettie Franks	.15
Dwight Franks	.15
Numa Franks	.15
Noma Franks	.15
Helen S. Foster	.10
T. Clifford Foster	.05

Monthly S. S. Offering:

Suffolk, Va.	16.00
Franklin, Va.	5.52
Wentworth, N. C.	3.56
"Citizen's Class," Elon	

College	5.00
Mt. Auburn, N. C.	1.00

Special Offering:

Mrs. Walter Brown Win-	
ston	1.00
F. M. Carlton	6.50
"Little Workers," Wav-	
erly Church, Va.	25.00
Mt. Auburn church	2.57
Sale of cotton seed and	
cabbage	.90

Board of carpenters while	
fixing window blinds ..	3.60

Amt. 22nd week 71.65

Total\$1,141.29

Elon College, N. C., June 15, 1910.

My Dear Children and Friends:—

Rain! Rain! Rain! How it has pattered and poured until we are much alarmed for the safety of our wheat. We were very much delighted with the prospects this year, but so much rain has come that at this writing we cannot tell what the harvest will be, however we going to hope for the best.

In other respects we are moving on in the usual way—a little sickness, a little company, (Mrs Joe Goldston, who was with us as Mrs Kissell for some time, has been to see her boys, Francis and Jack) eating dewberries and canning some making overalls and shirts, etc

We do not feel the loneliness of the village since the Students left for our students are always with us and with 36 little mouths to feed and 36 little bodies to clothe our time is all taken up.

Our young orchard is giving us a little fruit, the children are enjoying a few

early peaches and from Dr. Newman there came a nice treat for them the other day in the way of peaches and apples. A few plums are in order also, and Oh how hard it is to keep them from eating green ones. Wonder why children love green apples so well; can any of the cousins tell?

Little James Jr., and all our family of children are sad over a great calamity which has befallen our pet puppy. He and the cat began a neighborly tussel (or rather, Glen, the puppy, thought it neighborly, but kitty was in earnest) and the puppy was scratched so badly in one eye that he lost the sight entirely. The other one is very much in sympathy and he may lose that too. He was a pretty little shepherd puppy and we all regret the accident very much.

Donations.

Bro. W. B. Mann, Raleigh, N. C. 1/2 Bbl. Roe herrings.

Thank you Bro. Mann. The fish are fine and though they are large and fat yet we have to pull the barrel for about 40 for a breakfast.

We are praying now for sunshine in our fields, in our homes, and hearts.

Say please notice our fine report this week. "Band Little Workers", Waverly, Va., make us a magnificent offering. Everybody—it seems—helps the Orphanage at Waverly—Church—Sunday School Little Workers. Suffolk gives us liberally—is supporting (feeding and clothing) more than three orphans. Franklin, Va. comes in with support of one and a few cents over. Bros. Carlton of Durham and Johnson of Graham, N. C. are like clock work with their monthly support. Citizens Class, Elon College, also is very prompt with their support; Wentworth, Mt. Auburn both Sunday School and Church, and "specials" all help to carry our expenses and make us glad this week with a large report.

Don't forget we have room, welcome, and work for new cousins, new schools and new friends for dimes, dollars, and monthly support for an orphan, who next?

Very hastily yours, Uncle Jim.

Waverly Va., June 10, 1910.

Dear Uncle Jim:—

Enclosed please find check for \$25 as donation from Little Workers' Society of the Waverly Christian Church.

Very respectfully yours,

Wallace Ford, Secy.

Why thats fine Little Workers! We thank you so much. You have indeed been at work!

FREEMAN DRUG CO.,

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.

Prescriptions Carefully Compounded.

Burlington, N. C.

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

CAPUDINE for "THAT HEADACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

Crews, Va., June 8, 1910.

Dear Uncle Jim:—

I enclose my dues for June. Hope you and all the little cousins are well.

Your fond little niece,

Helen S. Foster.

T. Clifford Foster.

The little people are glad to see sunshine again, and play out doors for it makes them well and strong.

Raleigh N. C., June 8, 1910.

Dear Uncle Jim:—

Here we are with love and dues for June,

Your little neices,

Jessie L. Penny.

Pauline R. Penny.

Ah! thats right girls, the money goes a long ways but the love longer.

Raleigh, N. C., June 11, 1910

Dear Uncle Jim:—

Enclosed please find seventy five cents our dues for April, May, and June.

Your nephew and neices,

Blannie, Bettie,

Dwight, Noma, and Numa Franks.

We have missed your letters children, but here you are again as faithful as ever. Thank you.

—Governor Gillette, of California, has at last yielded to public sentiment and says emphatically that the Jeffries-Johnson prize fight shall not be pulled off in San Francisco, or at any other place in California. The managers are mad some and are doing much talking, but Gillett stands pat. The fight is booked for July 4th. Nevada is said now to be bidding. Also Mexico.

NORFOLK LETTER.

Rev. A. M. Hanson, of Barnes City, Iowa, with his wife, has arrived in the city. Bro. Hansou takes charge of the Third Church. He was greeted by good congregations at night, despite the fact that there was a heavy downpour of rain nearly all the afternoon, and was very threatening at the hour for preaching. He gave us two fine sermons, using for his subject in the morning, 'Doing a Man's Work through God's Spirit,' and in the evening, "Setting up a Standard."

The Sunday school broke all former records for attendance, having 109 present. Three new scholars.

Portsmouth people report a good day with two new scholars in the Sunday school and two members received into the church.

The Memorial Temple has fully sustained its reputation for liberality, considering the financial ability of its people. I do not know of any church that is so liberal as they. As previously reported in this correspondence, they are making a special effort to lift the parsonage debt. They have succeeded in that, except \$70 which they will no doubt secure. Considering that fact and the additional fact that they have lost some of their financial strength during the last year or so, they felt that if they could raise \$500 in good subscriptions yesterday they would be doing well. This was the occasion of their annual second Sunday in June missionary offering. When they counted up last night they found that they had \$527.50. Some others are to be heard from yet that will probably bring the amount up to \$550. When everything is considered I think this is as good as the church has ever done.

Portsmouth Letter.

The Sunday school and church services were well attended last Sunday in spite of the fact that the weather was unfavorable. The congregation was more than double what it was when we left the Chapel on High Street. We are hoping that the going into the new church at this time will help our congregation through the summer months. We are highly pleased with our new church home and hope to soon become accustomed to the new order of things. The contrast is quite wide between the church and chapel. We have a building that is second to none in the city when all things are considered, having all the conveniences belonging to such a building and arranged with a view to real service. The only thing that comes in to mar our happiness at this time is a deficit of

\$1159.14 that weighs like lead upon our hearts. We are unable to do anything with it. It is a troublesome thing, a thing that no one finds any pleasure in. It is larger than we thought it could be when we wrote our last letter. We would away with it. We wish it had never been. Who likes a deficit? They are unsought things that thrust themselves upon us and often persist in staying with us. We must do something with this unwelcome guest. It will never do for him to linger with us.

What can we do with this deficit is the interesting question? It must be gotten out of the way. We are already planning to wage a campaign against it. We are still asking for \$10 shares on it and arranging to marshal our home forces again. This means hard work right ahead of us, but it must be done. The deficit must be gotten out of the way at an early date. Who will help us to clear it out? Will you?

On the \$2500 proposition the Portsmouth Church and Sunday school raised \$1074.74 and the out-of-town donations amounted to \$574.18 which gave a total of \$1648.92. We have about \$100 more in good subscriptions that will be collectable in a short while. By adding our deficit to this you will see that it takes \$2808.06 in addition to the \$13,000 secured in the loan to meet our bills.

It gives us pleasure to acknowledge the following donations that have been counted in the above figures:

T. W. Butt	\$ 9.25
L. M. Clymer and wife	20.00
Rev. C. H. Rowland	10.00
C. D. West	10.00
R. A. Hyslop	10.00
Miss V. V. Ellis	5.00
Col. J. E. West	25.00
James Eley	5.00
Edward Norfleet	5.00
Rev. I. W. Johnson	10.00
W. W. Ballard	10.00
L. H. Whitley	5.00
A Friend	20.00
F. L. Portlock	10.00
M. W. Hollowell	5.00
B. L. Nichols	10.00
Geo. W. Nurney	25.00

We wish to express our heartfelt thanks to all those who have contributed to the building fund of the church and in any way assisted us in the work. We wish it were possible for us to discontinue our appeals, but we cannot until the deficit is raised. We beg you to help get it out of the way.

J. W. Harrell.

June 16, 1910.

Happy Home.

Last third Saturday was our quarterly



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meeting at Happy Home. The business was transacted in peace and harmony. The S. S. Supt. and teachers gave the school a nice ice cream supper, after the quarterly meeting adjourned. The school was about all out and I think had a good time. On Sunday morning the weather was beautiful and by 11:00 the house was filled to its utmost capacity. It was memorial service. The music led by Prof. Moore was good. The flowers were in abundance. This large and attentive congregation seemed to be very much interested throughout the service.

New Center.

I was at New Center the last fourth Sunday; in our nice new house of worship by 11:00 a. m. we had a good congregation. We have an interesting Sunday-school, with good singing and a bright future before us. The fourth Sunday in this month we want to have our missionary rally beginning at 10:00 a. m.

Christian Union.

At 2:30 p. m. on the last fourth Sunday I was at Christian Union where I met a large congregation. The Christian church could not hold half the multitude, so the doors of the Baptist church were opened to us, and I was told that 650 people were seated and that some 300 people were yet without. It was memorial service. There were 168 graves decorated. The flowers were very beautiful and the music was good. The 4th Sunday in June at 3:00 p. m. will be our missionary rally. There seems to be an increasing interest in this church.

S. B. Klapp, Pastor.
Greensboro, N. C.

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Exponent of the Young People's Convention,
Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE SUNDAY SCHOOL—WHY?

Number III.

The third end which many Sunday school leaders and workers set before themselves is that of soul-saving. They care not for largeness of numbers nor efficiency in religious instruction. If money come and the teachers are good, they are thankful and encouraged, but the purpose, the end, the aim of all their ambition in Sunday school effort is to bring about the conversion of the pupils in their charge.

Every legitimate method is resorted to to effect the acceptance of Christ as personal Savior on the part of each pupil. The Superintendent frankly announces from time to time that the chief aim of the Sunday school is to save souls. The teachers anxiously wait for every opportunity to press home the gospel's claims upon their pupils and eagerly seize each as it presents itself. The spiritual teachings of the lessons are ever insisted on and their application to modern life and problems deftly and skilfully made. Decision Day is the greatest day in the year in such a school. For weeks beforehand the day is anxiously and prayerfully prepared for, and the results awaited on the day itself with tense anxiety, with bated breath.

And well may all schools take interest in Decision Day and plan wisely for the conversion of souls. We have been remiss, neglectful, too long in respect to a matter so vital and essential. It is true that more than ninety per cent. of all church members come from the Sunday school, but it is also true that fifty per cent. only of all Sunday school pupils ever join the church. This stern fact throws the lime light on the most glaring weakness of the modern Sunday school—its failure, its inability, its inefficiency as a medium of soul-saving. We have been misled by the ninety per cent. fact above into believing that the Sunday school is very efficient as a soul-saver. We need to revise our conclusion, to begin to consider again, and to devise means and methods of doing away with that fifty per cent. waste. If a merchant only sold to one-half the possible customers that came into his store, he would soon

be a bankrupt. The Sunday school must become more efficient and effective as a soul-winner or some better organization must be effected that will insure and guarantee that great end.

C. E. TOPIC FOR JUNE 26—A FEW SUGGESTIONS.

Money, Men, and Prayers: The Three Great Missionary Needs.—2 Cor. 8:1-9; Matt. 9:35-38.

The Missionary Committee should be responsible for this meeting. Let its Secretary lead, but give the other four members (if there are five in all) something to do, for example, by having two of them read the Scripture, a passage each, and the other two comment briefly on a passage each.

The Leader.—The leader should acquaint himself with these three great needs of the missionary work, but should speak only of one of them, appointing two others, each to speak of one of the other needs.

Special Work.—An address of five minutes on "Our Home Mission Fields." An essay on some such subject as these: "Methods of Increasing the Missionary Funds"; "Where Will the Men Come From?" etc.

Question Spurs.—To come in as voluntary participation:—

How should we pray for missions?

What would tithing do for missions in our Church?

What is the advantage of systematic giving?

What can we do to have our own missionary on the foreign field?

What can our Society do to help our missionary enterprises?

How do Bible study classes help missions?

Give an interesting fact in regard to our foreign work. (To several.)

Give an interesting fact in regard to our home work. (To several.)

Why should we not have our Corresponding Secretary keep up regular correspondence with some of our missionaries?

What advantage would come of this correspondence?

What can our Missionary Committee do to help in the interest in missionary activity?

Scripture References.—To be read or repeated, with a word of comment, as voluntary participation:—

Who gives power to get wealth?

Deut. 8:18

Whence come riches and honor?

1 Chron. 29:12

The gift of God - - - - - Eccl. 5:19

She did not know who gave - - Hos. 2:8

Occupy till I come - - - - - Luke 19:13

What is required of a steward? 1 Cor. 4:2

Glorify God - - - - - 1 Cor. 6:20

Keep that which is committed

1 Tim. 6:20

As good stewards of the manifold grace of God - - - - - 1 Peter 4:10

The Lord hath Sent - - - - - Num. 16:28

Go and tell - - - - - Isa. 6:9

God protects us - - - - - Zech. 2:8

Sent His servants - - - - - Matt. 22:3

A man sent from God - - - - - John 1:6

Called by His Grace - - - - - Gal. 1:15

Ask, seek, knock! - - - - - Matt. 7:7

Watch and pray - - - - - Matt. 26:41

Men ought always to pray - - Luke 18:1

Watch ye therefore and pray Luke 21:36

Ask and ye shall receive - - John 16:24

Praying always - - - - - Eph. 6:18

By prayer and supplication with thanksgiving - - - - - Phil. 4:6

Continue in prayer - - - - - Col. 4:2

Pray without ceasing - - 1 Thess. 5:17

For Next Week: Christian Citizenship.

M., June 27,—Pure Living, Ps. 24:3-6

T., June 28,—Social Justice Eccl. 4:1-3; 3:16-17.

W., June 29,—Combating Evils, Ezek. 2:6-8; 4:8-9.

T., June 30,—Doing every kind of good, 1 Tim. 6:17-19.

F., July 1,—Living as Examples, 1 Pet. 2:13-17.

S., July 2,—God's Well Done on Earth, Luke 11:1-4.

Sun., July 3, Topic,—What Is Christian Citizenship? Ps. 124:1-8; Rev. 21:1-3. (Consecration Meeting.)

Suggested Program.

1. Chain of sentence prayers.
2. Song service, concluding with silent prayer.
3. Scripture and comment.
4. Special music.
5. Leader's prayer.
6. Leader's remarks.
7. Special work.
8. General participation, including answers to Question Spurs and recitation or reading with comment of Scripture References, voluntarily offered, interspersed with song.
9. Pastor's five minutes.
10. Song. Offering. Pauline Benediction.

(Begun on page five.)

and as they return the radiant joy of deliverance beamed upon their glad faces, causing them to grow brighter with increasing delight. Yonder come many wandering ones from the dark, wide, wrong way to Him who is the right way, and as they get nearer and nearer the light of life, they rejoice as they walk and live in it. It is a great resolution and a wise conclusion thus to act, for without it they would forever stay away.

It will not do to play with the toys and decoys of vice. Not long ago a young lady going home from her father's store grasped the wire on the electric light pole in front of her home to get a slight shock. Her hand was suddenly contracted by a powerful current which swept through her body. She screamed in agony, writhed, twisted, and fell to the ground, but she could not relax her hold upon the live wire, which was burning her hands, for she had reached up with her left hand to take her right hand away. Men ran toward her, but not one dared to put out his hand to save the girl. Then her mother ran out, and the girl cried, "O mama, save me, my hands are burning up!" The mother quickly took her daughter around the waist, but she was hurled to the ground as if by the force of a club. Then a man came up with an axe and cut the wire just in time to save the girl's life, but she was fearfully burned. The incident suggests tragedies that take place every day. So many are willing to tamper with sin and run the risk of a slight shock. People grasp Satan's wires to get a slight shock—but some times they take hold of a live wire, that has the fire of hell in it, and they are struck through and through with death. The better way is not to play with them at all.

J. T. Kitchen.

NORFOLK LETTER.

Despite the fact that it had just been raining and was then very threatening, a good crowd assembled at the 3rd Church, Tuesday night, and Bro. Hanson was installed as pastor. Some of the ones expected could not be there. Bro. Howsare had charge of the service and conducted the installation. Bro. Bryant spoke for the Tidewater Christian churches, Bro. Harrell for the E. Va. Conference and S. C. C., Prof. S. M. Smith, church clerk, for the Third Church, and Rev. R. J. Bateman, of Park Place Baptist Church for the local churches. They were all quite appropriate and happy in their remarks, especially Bro. Bateman.

Bro. Hanson made a very good impression in the forceful and pleasing response he made. Mrs. Howsare and Mrs. Jarvis each added to the interest of the program with a solo.

Yesterday we had one of the best days in our history. Sunday school, 104, 5 new scholars, including one on the cradle roll. This the latest addition to the cradle roll is the infant son of Mr. and Mrs. A. M. Johnson.

The Pastor preached a fine sermon in two parts, using the same text both morning and night, "The Kingdom of heaven is at hand." I heard considerable favorable comment. Congregations were fine both services. At the morning service seven were received into fellowship, all of whom were adults. They were, Rev. A. N. Hanson and wife, Mrs. Martin and daughter, Mr. J. L. Rogers and wife, and Miss Mary Roles.

The Temple school was the largest for a long while, having 205 present. Bro. Howsare had a heavy day, preaching three times, and he assisted in the funeral of Judge Portlock who died Friday morning after an illness extending over several months. He was an able lawyer and for many years a prominent jurist occupying the seat of Judge of the Court in Norfolk County for many years. His mother is one of the old members of Providence church. She was very much devoted to this son who had never married, and although to others he was "the Judge," to her he was "her boy." She, together with the brothers and sisters, have the sympathy of many friends.

Main St. Church and Portsmouth both report good days. Berkley Sunday school is being interfered with very much by an epidemic of whooping cough.

The Portsmouth church will give a moonlight excursion on the night of the 30th.

The Tidewater Christian Sunday school Convention will hold its quarterly meeting with Portsmouth Church next Sunday afternoon at 3:30.

Be sure and look up this column next week.

J. W. Manning.

The Memorial Christian Temple has made some commendable achievements in the last few weeks of which I desire to speak. Only those acquainted with local conditions can fully appreciate the work done by this congregation recently. The church is facing and meeting issues greater than any other in its past history.

When the Third Church was organized it took from the church much of its strength, but the noble band left have proven themselves worthy servants of Christ, and the work goes hopefully

on. This church has an enviable record because of its generous gift to missions. The church has truly the missionary spirit. Its gift this year does not equal that of some former years, not because of a less missionary spirit, nor from a lack of emphasis on the subject, but because the church had local needs which had to be met. There is a limit to one's ability to give, and if we give abnormally in one direction other things must suffer. The depletion above mentioned took much financial strength from the church and the local needs of the home, which made it necessary to conserve some strength for the perpetuity of itself. This church had reached the point in its history where, if it maintains its place in the city and is to do the work required in the future, it had to pursue its present policy.

During the pastorate of Dr. J. P. Barrett a parsonage was bought, money was borrowed to the extent of \$2500 to pay for it. Up to the present not a cent of this indebtedness has been paid except the interest which was paid annually.

This note falls due July 1st. The church in the last few weeks has raised enough money to liquidate this debt. \$1500 in cash will be paid July 1st and the remaining \$1000 has been subscribed to be paid within this year.

Last Sunday, June 12th, was the time for the annual missionary offering. Cheerfully and without any urging the congregation made its pledge of \$550, an amount in excess of that actually paid last year. Dr. Manning said this act of the church eclipsed all former records of the church, all things considered. No one is more capable than he to rightly express the truth in regard to this matter.

The Sunday school Supt. said last night the Sunday school had the largest enrollment in its history and that the school had reached the high water mark last quarter in strenuous aggressive work.

We do not believe there is a better organized church among our people and with the recent improvements in the Sunday school rooms the church has excellent appointments for all its varied services.

Scarcely ever is here brought together a company of people with such differentiating ideas as compose the membership of this church, yet all are bound together in the bonds of Christian love and service and the worker goes hopefully forward.

The pastor has only words of praise and commendation for the kindly cooperation and consecrated efforts of this church and congregation.

McD. Howsare.

MARRIED.**Richards-Shryock.**

"Shawnee Lodge," the handsome home of Mr. and Mrs. Fred A. Shryock, was the scene of a very pretty wedding on the morning of June 15, when their daughter, Miss Mary F., became the bride of Mr. Boyd R. Richards, a prosperous young farmer of Frederick County.

The parlors were beautifully decorated in cut flowers and plants. A large number of relatives and friends were present to witness the ceremony which was performed by the writer. Immediately after the ceremony the company repaired to the dining room where an elaborate breakfast was served, after which the happy couple was driven to the station where they boarded the train for a ten days' trip to Washington, Philadelphia, New York and other cities, followed by the best wishes of a host of friends.

The bride is a charming young lady with high musical attainments, and the groom is a talented and energetic young man, and is very popular among his many acquaintances.

W. T. Walters.

Backus-Gill.

Monday, June 6, Mr. Joseph H. Backus, an electrician of Norfolk, Va., was married to Miss Nellie Lee Gill, daughter of Mr. C. H. Gill, a prosperous farmer near this place.

It was a brilliant home wedding, full of joy and mirth, and yet the sanctity of the occasion was dominant. Mrs. Gill, mother of the bride, gave dinner to all attending and invited guests numbering about fifty. At three o'clock P. M. the marriage took place in the parlor amidst lovely decorations of flowers and ever-greens. Beneath an arch of daisies they plighted their troth, after which they drove to Waverly where they boarded a N. & W. train for Norfolk where they will make their home.

H. E. Rountree.

Blanton-Walters.

A pretty wedding was solemnized at the home of Mr. and Mrs. W. M. Walters, Burlington, N. C., June 2, when their daughter, Mary Lou, became the bride of J. A. Blanton, of Day, Fla.

The house was tastefully decorated with potted plants and evergreens.

The bride is a graduate of Elon College, Class of '06, since which time she has been engaged in teaching. She wore a handsome gown of white messaline satin and carried a bouquet of lilies. The groom is a son of Mr. and Mrs. J. E. Blanton (of Lee, Fla. The father of the groom is a member of the State legislature. The groom is agent for the

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Seaboard Airline Railway at Day, Fla. Immediately after the ceremony, which was performed by the writer and witnessed by the family and relatives, the couple were driven to the station, where they took the train for Washington, D. C., where they will spend their honeymoon, after which they will go to Day, Fla., where they will make their home.

W. T. Walters.

Leath.

James David Leath, infant son of Mr. and Mrs. A. T. Leath of Burlington, N. C., departed this life, June 1st, 1910, aged 12 months and 29 days. He was a member of the Cradle Roll, Christian Sunday school, Burlington, N. C. He was a bright little boy and a great joy to his parents. He is now "Safe in the arms of Jesus." The funeral was from the home, and the burial in the town cemetery. May the Lord comfort the bereaved parents. The flowers placed on his grave were beautiful.

P. H. Fleming.

DIED.
Boland.

Fern Elizabeth Boland, infant daughter of Mr. and Mrs. W. A. Boland, of Burlington, died May 20th, 1910, aged eleven months and five days. Some week or two prior to her death, she received a severe burn from which she never recovered. She was a member of the Burlington Sunday school Cradle Roll, Christian Church. A bright and happy little one has gone to be with God. The funeral services were from the home, and the burial in Pine Hill Cemetery. The floral tribute was beautiful. May the God of Consolation comfort the bereaved parents.

P. H. Fleming.

Catlett.

George Washington Catlett was born

Nov. 12, 1832, and died May 23, 1910, aged 77 years, 6 months and 11 days. He was reared in Granville County and spent his life in Granville and Franklin. He served through the Civil War. He was married to Martha E. House Nov. 26, 1865. To this union were born five girls and three boys; viz., Mrs. Minnie E. Evans, Mrs. Levina May, Mrs. Millie Thomas Ransdall, Mrs. Irene Della Jones, and Mrs. Lela Morton and Messrs. George Sidney, James Aldridge, and William Howard Catlett. These all survive with the widowed mother to mourn their loss.

He was converted and joined the Church when a young man. He had been an active member of Pope's Chapel Church for about 45 years, and much of this time he was one of the most successful collectors in the church and seemed delighted with this humble service.

The call came suddenly. He fell in death from the plow handles and was dead when relatives got to him. Indications showed only a few tottering steps and all was over.

Bro. Catlett was a member of Lodge No. 123 A. F. & A. M., which had charge of the final services at the grave at Pope's Chapel.

Jas. L. Foster.

Patrick.

Sister Ora Patrick, wife of N. S. Patrick, died June 10, 1910, in her 25th year. She was a member of Bethel Christian Church at the time of her death. She was a consistent member. She professed faith in Jesus while a child. She leaves to mourn their loss a devoted husband and two little children, father, mother, and three sisters. May God's blessings rest upon the bereaved ones. Funeral by her pastor.

J. S. Carden.

Way.

It has pleased God, in his all-wise providence, to remove from our presence Rev. S. H. Way, on May 20, 1910, being 80 years, 1 mo., and 12 days of age. He was married to Sarah Brown Nov. 15, 1855. They lived together 55 years and 6 months. Unto them were born 10 children, three of them having passed into the glory world. He leaves a wife, 7 children, 32 grand children and 9 great grand children to mourn their loss. The children are: H. F. Way, of Seagrove, (at whose house he died); E. E. Way, of Sanford; J. R. Way, of Buffalo, N. Y.; C. T. Way, or Charlottesville, Va.; Annettie North Cott, of High Point; S. E. Way, of Asheboro; O. W. Way, of High Point. He was a consistent member of the Christian Church for about 64 years, and an ordained minister of the Gospel for several years and a constant reader of The Christian Sun. He was a kind, loving husband, and father and a kind friend to all.

The church loses an excellent Christian member, the wife a devoted husband, and the children a loving father. His last words were: "Jesus is coming to relieve me" (pointing his finger upward.) He was buried at Pleasant Hill Cemetery to await the resurrection morn. The funeral was preached by Rev. H. A. Albright assisted by Bro. E. F. Cagle. Text, 2 Timothy 4:6-9.

A Friend.

Rosenberger.

A very sad death occurred May 27 in the once happy home of Arthur W. Rosenberger, about three miles southwest of Broadway, Va., when his wife, Ollie Dora, was called from labor to reward. Sister Rosenberger was 29 years, 11 months and 22 days old, and had been married seven years. She was a daughter of Deacon L. S. Rhodes at Linville, and is survived by her parents, four brothers, three sisters, her devoted husband, and three small children. It is sad to see a home like that broken up by the hand of death. A young husband left without a companion, and children at the eages of five years, three years, and eight months, left without a mother. Deceased was a consistent member of the Christian Church at Linville, as is also her husband. The funeral services and burial took place at Cedar Run Church of the brethren near the home on May the 29th. A vast throng of people attended the services, and the floral offerings were numerous and beautiful, thus showing the esteem in which the deceased was held. Words and tears of sympathy were manifest on every

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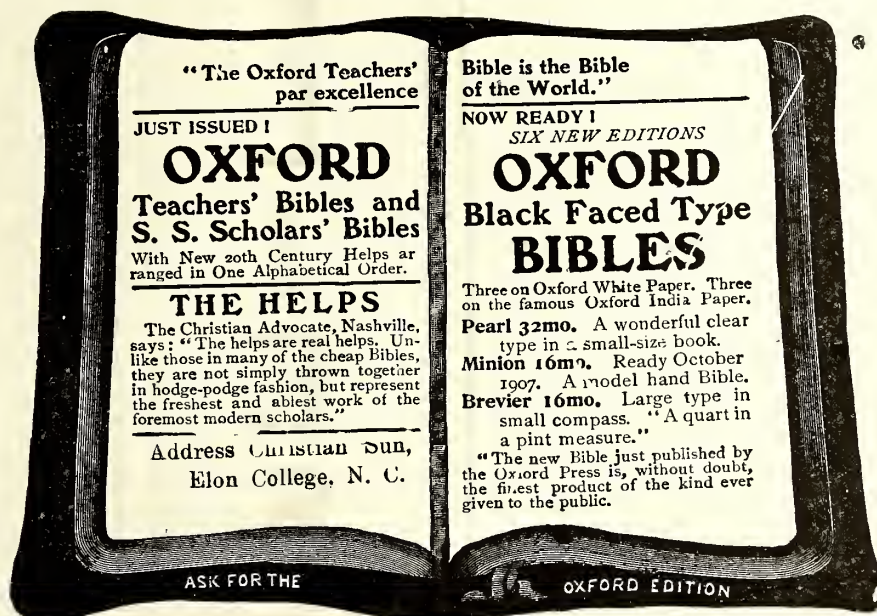
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hand. May our Heavenly Father comfort the bereaved.

A. W. Andes.

—On June 7 Prof. Goldwin Smith died at his home, near Toronto, at the age of eighty-six.

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" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20
	A.M.	P.M.	P.M.

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